Greatrates (Valentine) 16
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WONDERS NO MIRACLES;

OR,

Mr. Valentine Greatrates GIFT of HEALING EXAMINED,

Upon occasion of a Sad Effect of his *Stroaking*, *March* the 7. 1665. at one Mr. *Cressets* house in *Charter-House-Yard*.

In a Letter to a Reverend Divine, living near that place.

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1 Cor. 12. 9. 10.

Ἀλλῳ δε χαρίσματα ἰαμάτων, *to another the GIFT of HEALING.*

Ἀλλῳ δε ἐνεργήματα δυνάμεων, *To another the Working of Miracles.*

Ἀλλῳ δε διακρίσεις πνευμάτων, *to another discerning of Spirit.*

LONDON,

Printed for *Sam. Speed*, at the *Rainbow* in Fleetstreet. 1666.

This Pamphlet should have been bound
ast - in this book - as its publication drew
ith Greatheake's reply and defence which
ow is first.

The Anonymous writer, (a clergyman) had
e published - "The Countess of Bridgewaters
hrist" - before this, for which he was tried and
mprisoned for Slander.

Wonders no Miracles;

OR,

Mr. *VALENTINE GREATRATES* Gift of *Healing* Examined,

Upon occaſion of a Sad Effect of his *Stroaking*, *Mar.* the 7. 1665. at one Mr. *Creſſets* houſe in *Charter-Houſe-Yard.*

SIR,

WHen I conſider in how many reſpects, the world is now under the ſad Judgement, of being given over to *beleeve* [a] *Lies*, becauſe it receiveth not the Chriſtian truth, in the Love and Power of it: Errours and Impoſtures, as a [b] Great man obſerveth, being at once the *Sins* and *Puniſhments* of the later Ages of the World. [a] 2 Theſ. 2. 11. [b] *Grotius* Cont. Riv.

When I read that ſome pretenſions in the laſt times, will almoſt deceive the very [c] Elect; inſomuch that one of thoſe Elect writing to his Brethren, hath left this as the greateſt Caveat amongſt them, *Beloved, beleeve not every Spirit*, but [d] try the Spirits whether they be of God. [c] Matth. 24. 24. [d] 1 John 4. 1.

And adde to all theſe, thoſe ſad words 2 *Theſ.* 2. 7.

That the Myſtery of iniquity doth already work; only, *he who now Letteth, will Let, until he be taken out of the way, and then ſhall that wicked one be revealed, even he whoſe coming is after the working of Satan, with all power and ſigns, and LYING WONDERS, and with all deceiveableneſs of unrighteouſneſs in them that periſh.*

When I reflect on the ſtate of the World, now ſo parrallel to that it was 4000 years agoe, eſpecially in one particular, *viz.* that it is immerſed in Fancy, Imagination and Luſt, which are all Inter-woven with its Phyloſophy, its Religion, Worſhip, Doctrine, Diſcipline and Government, ſo far, that it is as ſubject to Diabolical Impreſſions, leading to Atheiſm, *now* towards the end of the World, as it was to ſuch as led to Poluthеiſm, *then* in the beginning of it: I do not ſo much admire your Caution in complying with the Vulgar apprehenſions of this late *Gift of Healing*, ſo much cryed up amongſt us; as I do others unwillingneſs to comply with your Caution; ſo much more ſtrange is it, that the generallity ſhould allow ſuch groundleſs, and ill contrived pretences, than that any man ſhould ſcruple then; were not we in *England*, famous almoſt to a Proverb, for our folly, *in reference* to *Prodigies and Propheſies*; and a People that would make it neceſſary, that as it was one condition in the Judges of the *Sanedrim*, that they ſhould be skilled in Magick, that they might detect and Judge others for it; ſo it ſhould be one in our Councils, that they ſhould *be expert* in the *works* of Nature, that they might underſtand what is above it.

Sir, Seriouſly, ſince there is not a greater confirmation of what God ſpeaks, than what he doth; and

ſo

ſo no greater evidence of Religions proceeding from God, than Miracles wrought by God. And there being no ordinary way of conveighing the evidence of divine Truth into the mindes of Men, but by a concurrence of a divine power ſet before their eyes to confirm that Truth. The World is not capable of diving into the depth of Religious Myſteries; ſo ſhallow, narrow, and dark are mens capacities and intellectuals, and ſo apt are men to ſuſpect impoſtures in things of ſubtilty, reaſon and myſtery, and therefore they muſt have plain confirmations of thoſe myſteries before their ſenſes, which they think will not deceive them; ſo true is it, what that excellent perſon obſerves. The world being to be taught of God, muſt be taught with actions, which they can truſt, and not with words, wherewith they may be deceived; and hence Miracles, or the performance of matters above the reach of Nature, hath been alwaies looked on as the greateſt teſtimony to divine authority, and revelation.

"For the courſe of nature being ſettled by an om-
"nipotent power, and all Agents acting by the force
"of that power; whoſoever in doing wonders, alter-
eth the courſe of nature, is eſteemed to have the Divine preſence going along with him.

Since I ſay, the working of Miracles, and performing things above the courſe of Nature, hath been looked upon by mankinde, ſince God hath made uſe of men to act in his name; here in the world, as the beſt evidence of Gods preſence going along with them, as the faireſt credentials for their Meſſage, and the greateſt argument for the truth of the Religion; by them at ſeveral times publiſhed in the Name of God.

God. As it is certainly of very dangerous consequence, to Counterfeit the Kings Seal, by which all Acts of State are confirmed, and made authentickly known to the people, so it is to pretend to Gods Seal, whereby he doth convincingly make known his will in the world.

And as all the Kings Leige People, should beware of conniving at the one, for fear of a mis-understanding, likely thereby to grow between the King and the People; none then being able to discern what is really the Kings Act, and what is not; what they should obey, and what they should not; as they would not be guilty of mis-prision of Treason against the Government, so all Gods people should be very cautious in allowing the other, for fear of a mis-understanding between God and their Souls; none in case of such Counterfeits, being able to discern what is really confirmed to be Gods will, and what is only pretended so, what is a Religion, and what is a cheat.

Whence really there cannot chuse but ensue these two sad things. *viz.*

1 An opportunity in distracted and divided Times, to broach strange and dangerous Opinions. For if a man can but prevail with the People, to beleeve that God assists him, to Effect new and extraordinary things; he may easily perswade them, that the same God inspires him to speak new and extraordinary Opinions; when they see God in what he doth, they will easily believe he is in what he saith; and where they observe *omnipotence*, there they will believe *infallability*: and if the man saith now, *I received a voice from Heaven, bidding me Cure all Diseases*; he *may if this take*, say anon, *I am Commissioned by a Voice from Heaven,*

Heaven, to reduce the World to the unity of the Roman *Church, to teach the infallibility of the Pope, to reveal a Meſſiah to come, a fifth Monarchy, and what not?* Thus[a] the *Arrians* pretended Miracles by the infinite power of Chriſt, to confirm the denial of his Deity (*Menander* to blinde his followers, would reſtore their ſight. *Baſilides* ſtroaked and deluded the multitude. *Cerinthus* and *Ebion* performed as ſtrange things as they taught. *Valentinus* and *Heracleon*, firſt ſet up with new Cures, and afterwards with new Opinions. *Marcus Carpocrates* and *Cerdon* were Magicians firſt, and then Hereticks. *Apelles*, *Severus*, *Tatianus*, and *Montanus*, firſt had the giſt of Healing, and afterwards that of Propheſying. *Sabellius*, *Samoſatenus*, *Photinus*, *Macedonius*, *Apollinarii*, had ſome thing ſingular in their practiſe, before they had any thing Novel in their Opinions. The *Donatiſts* and *Luciferians*, pretended to do things above other Chriſtians, before they ſet up a ſeparation from them. The *Neſtorians* and *Eutichians*, got reputation by their converſe with a bad Spirit, before they durſt deny the being of the *good one*.

[a] *Clem. Rom. l. 1. Recog. Iren. 1. 21, 24. Euſeb. l. 1. c 10. Ep. ph. hær. 27. Sulpit. Sever. Sac. Hiſt l. 2. Juſt. Martyr, Apol. 2. Zonar. tom 3. Paul. Diac. 18. Hiſt.*

All the ſixteen falſe Chriſts, that obtruded themſelves upon the world, pretended to our Saviours Miracles, before his perſon; Mahomet had two Maſters, a Magician and a Prieſt; and the three firſt century of his prevalency in the world, were called the Magical ages. The Church of *Rome* challenged the power of doing Miracles, ever ſince ſhe would be thought Infallible; ever uſhering in her ſtrange Doctrines with ſtrange performances; and amuſing the people, eſpecially here in *England*, with the feats of one Seminary Prieſt; thereby to prepare them the more

Septem-Caſtrenſis lib.

more readily to embrace the deluſions of all, no leſs than fifty ſeven Miracle-Mongers of that Gang, being detected in *England*, *Scotland*, and *Ireland*, within theſe fifty years; and the Papiſts urging their power of working Miracles, as one of the moſt famous notes of their Church.

Vid. Bellarm. de Eccleſ. & Ger. de Eccleſ.

And to ſay no more, the firſt Heretick ſince Chriſts time, was *Simon* the Magician, of whom its ſaid, that he oppoſed the truth, with the ſame artifices that *Jannes* and *Jambres* withſtood *Moſes*; ſo true is that antient obſervation of the knowing [a] *Tertullian*, *Maxima hæreticorum cum magis, circulatoribus & curioſitati deditis commercia:* and that, *Magiam eſſe hæreticarũ opinionum auctricem*; that there was alwaies a great correſpondence between the Hereticks, that had a deſign to impoſe upon mens *underſtandings*, and Conjurers, that could put a cheat upon mens ſenſes; knowing well that if they could take the ſenſes with ſtrange performances, poor men that cannot examine the bottome of things, will tamely yield their intellects to their ſtrange tenets.

[a] *De preſcript contra hæret. c. 34. Et de Anim. c. 57.*

It being a generally allowed obſervation, made firſt by St. *Jerome*, that the Devil being diſcharged out of the Heathen Temples, and Oracles took up with the Hereticks Conventicles and Oratories, playing thoſe Legerdemains of late, to ſupport Hereſies among the too curious Chriſtians, that pry unto things *that they have not ſeen*; that they uſed of old among the looſer ſort of mankinde, to keep up Polutheiſm with.

Whence the early caveat, *Deut.* 13. 1, 2, 3. *If there ariſe among you a Prophet, or a Dreamer of Dreams, and giveth thee a ſign or a wonder, and the ſign or the wonder*

mander come to pass, whereof he spake unto thee, saying, Let us go after other Gods; thou shalt not hearken to him, for the Lord your God proveth you: So just it is with God to try peoples faithfulness to, and stedfastness in the truth, by Diabolical Wonders, leading them to error.

So good a Caution is that of *Gerson*, upon the different pretences of Miracles among the Papists themselves, to carry on their different opinions and factions, one side pretending Miracles for their Opinion, and the other for the contrary, * *That in this old Age of the world, in this last hour, and time so near Antichrists Revelation, its not to be marvelled at, if the world, like a doating old man, be abused by illusions and fantasies:* And so excellent is Dr. *Fields* observation, that there being but two waies to confirm Religion; the Testimony of Gods Spirit to the heart, called usually Gods privy Seal; and the Testimony of his Miracles to the *Eye*, called his broad Seal: There cannot be a wider door opened for all the fallacies Satan would put upon mankinde, than the pretences of the first by the *Enthusiast*, and the second by the *Juggler*: There being no greater Testimony likely to be given to the truth, than that they Counterfeit for falshood, *viz.* the Testimony of God, who can neither deceive nor be deceived, confirming it by inspiration, or operation.

* *De distinctione verarum & falsarum visionum.*

These are sad things, but the second consequences of these pretences is sadder; for men deluded by these juggles of false Miracles, are shaken in their belief of true ones; and as by the first appearance of any pretended Wonders, they may bee cajoled to embrace some errors; so upon the discovery of the

bottome of them, they are ready to cast off all truth, and because they finde themselves imposed on once, their short reasonings cannot satisfie them, but that they have been abused alwaies, and therefore saith the excellent Mr. *Stillingfleet*; "It is no wonder A-"theism should be such a thriving Plant in *Italy*, nay, "under, if not within the walls of *Rome* it self, where "inquisitive persons do daily see the jugglings and im-"postures of Priests, in their pretended Miracles; and "from thence are brought to look upon Religion its "self as a meer imposture, and to think no Pope so "Infallible, as he that said, *Quantum nobis profuit, "hæc de Christo fabula?*

Sir, By this time you see you are not the only Person, that look upon rash pretenders *to*, and rash believers *of* Miracles in these dates, as dangerous, upon the two great accounts of letting in errors among the people, and upon the discovery of the pretenders, of letting out the people to Atheism, and so are not singular in your compassion and pity towards this poor Nation, for their so easie compliance with every thing, that pretendeth to *Novelty* or *Wonder*; being not so much concerned, as you use to say, for this nine daies Wonder of *Impostures*, which carrieth with it its own discovery, as for the opportunity and temptations offered to more subtle persons to work upon an unstable people to more dangerous purposes.

But in the mean time, while we are preparing a just account of Miracles, Prophesies, Visions, Impulses, *&c.* to Antidote and prevent those impostures, likely to be obtruded upon the world, in these last and worst daies; when it is thought that the Devils *time being short*, and the commission expiring, that he had

to deceive the Nations, his diligence and artifices are improved: take this ſhort account of this Mr. *Greatrakes*.

An Account of Mr. Valentine Greatrates, *and his Performances.*

SIR,

THe man it ſeems being bred up in looſe times, and a more looſe way, *a Souldier*, having proſtituted *his underſtanding* to a variety of Opinions and Errors, for he hath been in his time of moſt of the Factions that were lately extant; and now pretends himſelf a *Latitude-man*, that is, one that *being of no Religion himſelf, is indifferent what Religion others ſhould be of*; hath either a deſign to be even with the World, and to deceive others, as well he dwelling with deluſions, may think others have deceived him: Or, which I had rather believe (for I would feign hope that the man is not a plain Impoſtor) being unſettled in his mind, and poſſibly in the turn of times diſcontented as to his Fortune, is troubled with Fancies and Imaginations, which he takes to be Impulſes; and indeed it is not ſo much a wonder to me, that one ſhould pretend theſe Impulſes, as that half the Nation doth not, ſince they have been ſo given over to Fantaſies and inward ſuggeſtions, having loſt almoſt the faculty, principles, and exerciſe of Reaſon. Mr. *Greatrates* temper.

How poſſible it is for a man, eſpecially in an age of Fantaſies as a Learned man calleth this, to be wrought by his Imagination to a belief of ſtrange

Abilities in himself, may easily be discerned by *Mirandulaes* Discourse *de Imaginatione*, c. 8. where he saith, 1. That by the predominancy of a melancholique humor (for humors give complexion to a vulgar Fancy,) 2. By the imposture of the senses: 3. By the strength of the passions, that have a great command over this faculty. 4. By the ministry of evil Angels, who can easily cast into the Fancy strange and false *species*, with such subtilty as shall easily gain them plausible credit, and admittance. 5. By the influence of a mans Starres. 6. By hereditary imaginations. 7. By sad Necessity. 8. By windy meats, and want of due Evacuations. 9. By sordid dwellings and manner of life, with thick Air. 10. By idleness and solitariness. 11. By lying a bed and sleeping. 12. By grief, fear, envy, disgrace, faction, revenge, *&c.* a man may become an *Enthusiast*. So easie it is for these or the like causes to stir up a mans humors, and those humors to work upon the Fancy: And by the many Instances hereof throughout the World, as 1. The *Jew* that did so really imagine he could raise the dead, that he killed himself in order to the experiment. 2. The *Gracian* that went upon a Vision 2400 miles to cure the Emperour of his deafness that had been in his Grave four years. 3. The *Italian* that came by an impulse to *France*, to restore light to the blind, and lost both his Eyes. 4. The *French-man* that heard a Voice speaking to him, *to make a man without a woman*, and endeavoured it seven years. 5. The *Dutch-woman*, that imagined she could be with Childe when she pleased without knowing a man. 6. The People that imagine they must sell all, and live on Aire, till Famine hath made them wiser. 7. The man that kept

his

his Children, as they died of the Sickneſs, unburied till they ſtunk, in hope of a Reſurrection. 8. The *German* that went, as he ſaid, by Inſpiration to cure the Duke of *Tuſcany* of the Sciatica, by breathing on him, and died a Priſoner in *Legorn*. 9. The *Spaniard* that went upon a Viſion 600 miles to cure the Duke of *Venice* of the Gout, and dyed himſelf of it, in *Irons*. 10. The Phyſician that thought he could make man immortal, and died himſelf before fifty. 11. The *Suſſex* man that talked of Viſions to his Miniſter, who adviſed him to ſend for the Phyſician, the Viſion being no more than the effect of a feaveriſh diſtemper. 12. The *Venetian* that undertook to live without food, and the tenth day heard a Voyce ſaying to him, Ariſe and eat two Egges. Not to mention hundreds more of the ſame infirmity, too much impoſed on by their Imaginations, and the impreſſions made by the Devil, *Qui miſcet ſe atræ bili & phantaſiæ*, or their diſtemper thereupon, which you may ſee in the Authors quoted in the * Margin.

* Agrippa *de Occulta Philoſophia*, l. 1. c. 6. & 64, 65. Wierus *de Lamiis*, c. 8, 9, 10. Zanchius *de fortitudine Dam.* l. 4 tom. 3. c. 12. *Donatus*, l. 2, c. 1. *de hiſt. medic. mirab.* Lemnius *de Occult Nat. mir.* l. 1. c. 12. Cardan l. 18. *de rerum varietate.* Camer. 1 *Cent.* c. 54. *hor. ſubſeciv.* Fienus *de viribus Imaginationis.* Laurentius *de melanchol.* Philoſtratus *vitâ Apollon.* l. 1. Sennertus l. 1. p. 2. c. 8. *de melancholiâ.* Benevenius *de abditis rerum Cauſis.* G. Fabricius *Cent.* 3. *Obſerv.* P. *de Sancta Cruz. in* Hippocratem *de morbo ſacro Zacutbus Praxis admiranda.*

It being ſo poſſible, that the man is really poſſeſſed with an importunate Imagination that he ſhould perform theſe Cures he pretends to, let us condition whether the Attempt hath any thing more in it than Imagination.

1. And to deal plainly with you, Sir, the very time of the pretence is ſuſpicious, it being a time of great Expectations among all men, and of ſtrange Impreſſions upon very many; the very imagination

Obſervations on the time of *Greatrakes* ſetting up this pretence of healing.

of ſtrange alterations in the world, makes ſtrange alterations upon mens thoughts and ſpirits; it's no wonder, when all men look for a year of Miracles, that one man ſhould attempt to begin it.

Beſides that, ſince the true *Wonder* of his Majeſties Reſtauration, evidencing the preſence of God with his Perſon and Government; the men of Mr. *Greatrates* party have ſpent their time in venting and diſperſing falſe *Prodigies*, to delude men into an Opinion of the diſpleaſure of God againſt both: and thoſe that look narrowly into things, are apt to ſuſpect, that Mr. *Greatrates* being concerned, that the reports of Miracles and Prodigies did not work upon us, imagined he might promote the cauſe further, and perform Miracles himſelf. It is a dull thing to tell ſtrange things only to amuſe people, when men can doe ſtrange things to convince them.

* Obſervations on his firſt attempt upon the Kings-evil, and the reaſon of that, and his proceeding to other diſeaſes.

† *Vid. Primroſium de vulgatis erroribus*, cap. ultimo.

And this * ſuſpition prevaileth the more, becauſe of the firſt inſtance wherein this man diſcovered his gift, I mean the curing of the † Kings-evil: A Cure that though entailed on the Kings of *England* ſince *Edward* the Confeſſor, and looked on as a gracious Gift of God, that Gods Vicegerents hand ſhould cure that malady which Gods hand hath inflicted; it being as probable that there ſhould be a healing virtue in the higheſt ſort of animals, as well as in the loweſt ſort of vegitables; confeſſed by our [a] Adverſaries, whereof one being cured by Queen *Elizabeth*, acknowledged her *Authority* when he felt her *Power*, and derived to the Kings of *France*, *per aliquam* [b] *pro-*

[a] *A Papiſt in Priſon being troubled with the* Kings-evil, *and being cured by Queen* Elizabeth *after five years Expence upon Phyſicians, in vain, and being demanded what Newes*, I perceive, *ſaid he*, now at laſt by plain experience, that the Excommunication againſt the Queen is of no effect, ſince God hath bleſſed her with ſuch a Gift.

[b] *Vid. Laurentium de mirabili ſtrumarum curatione.*

paginem,

paginem, by a ſprig of right, derived from the Primitive power of our *Engliſh* Kings, under whoſe juriſdiction moſt [b] of the *French* Provinces were once ſubjected. A cure I ſay, though ſo Generally owned, to the great honour of his Sacred Majeſty of Great *Britain*; yet cavilled at by the more moroſe ſort of people, as ſuperſtitious in the Ceremonies uſed about it; I mean, the Goſpel, the Collect, the Angel, the Croſs, the Belief required, notwithſtanding that it is well known, that our Kings can heal by a bare ſtroake, without theſe circumſtances, which are rather arguments of the devotion of the great Perſonage that heals, than means neceſſarily influencing upon the people that are healed; and as ordinary in the manner of performing it; for ſay they, we need not run to Miracles, or to the ἀπόκρυφα, and occult qualities, for the pretended Wonder of [c] Healing the *Kings Evil*; *Its only the power of Fancy, ſay they, and Imagination; for when the poor Patient (who perchance ſeldome heard of, and never ſaw a King before) ſhall behold his Royal Hand dabling in a puddle of putrifaction, and with a charitable confidence, rubbing, ſmoothing, chafing thoſe loathſome Kernels [which I may call clouds of corruption, diſſolved oftentimes into a feculent ſhower] I ſay, when the ſick man ſhall ſee an Hand ſo humble of an Arm ſo high, ſuch condiſcention in a King, to ſtroak that ſoar, at which meaner Perſons would ſtop their Noſtrils, ſhut their Eyes, or turn their faces; this raiſeth, erecteth, enthroneth the Patients fancy, ſummoning his Spirits to aſſiſt Nature with their utmoſt might, to encounter the Diſeaſe with greater advantage.*

And certainly (might a Melancholly, or a diſcontented man think) any man may work upon the imagination, as well as Princes, and finding it feaſible by one

Tuckerum de choriſmate, Peucerum de faſcinatione.

[b] St *Lewis* of *France* not performing it till 145 years after King *Edward* began it

[c] Vid *Ferrer.* l. 2. *Method.* c. 11. de *Homer. Curat.*

one or two experiments, hee with other cunning peoples ſuggeſtions, might ſet up an Healing power, as well as the King; levelling his Gift, as well as they would his Office; with a deſign, that when it appeared he could *do* no more than other men, he ſhould *be* no more than other men: yea, and when parity of reaſon led them to attempt in other Diſeaſes, what with ſome ſucceſs they had begun in the *Kings Evil*, they might not only out-do his Majeſty, but be in a fair way to give Laws to the world.

The voice from Heaven which he pretends twice to have heard, and his account of it, in a Letter to the Lord Biſhop of *Cheſter*, examined.

5 For mark the ground of this mans attempts, and he tells you in his Letter to the L. Biſhop of *Cheſter*, *that he had a voyce from Heaven, aſſuring him firſt that he had a power to cure the Kings Evil, and afterwards, that he might cure all Diſeaſes; that he could not be quiet until he had undertaken it: And that a Woman unknown to him, had a Viſion to come to him, and that hereupon, notwithſtanding he was diſſuaded by his Friends from the practice, and feared out of the imagination, he had a conſtant impulſe, to force him upon the ſeveral experiments that he had made, till the whole Country thronged to him:* This is the ſum of what the man ſaith for himſelf.

1 How dangerous it is to admit of Impulſes & Viſions, and how common it was with men of Mr. *Greatrates* former way to obtrude; need no further proof, than *Olivers* Impulſes, *James Naylor*, and other Quakers Viſions, and light within, which would have ſuperſeded, if allowed, all Religion, Law, Duty, Right, and Wrong, and common honeſty, there being hardly any villany Imaginable, againſt any of theſe that hath *not been*, and *may be*, perpetrated upon the account of this Impulſe and Inſpiration; and if people will but allow any thing to be true, upon theſe Enthuſiaſtick grounds, they muſt allow all things

things that a deceivers fancy, or *interest* shall suggest to them.

And more particularly,

1 Hee voucheth a voice from Heaven, for his extraordinary Performances, when yet hee should vouch extraordinary performances to make good that voice from Heaven; the voice of God gives not evidence to Miracles, because the Devil in the Air, or the Fancy in the Brain, may counterfeit such a voice, but Miracles give evidence to his voice; *How shall the people be assured*, saith *Moses*, *Exod.* 4. 1, 2, 3, 4, 5. *that thou O God, hast appeared to me, take the Rod, and it shall turn to a Serpent, that they may beleeve, that the Lord God of their Fathers hath appeared to thee*, saith the Lord. Its impossible for us to be satisfied of any appearance of God to this man, bidding him work Miracles, unless we had other Miracles to satisfie us about the appearance of God. Consideration touching the Voice Mr. *Greatrakes* heard.

2 Gods revealing himself to men by *Bath Col*, or the *daughter of a Voice*, which was indeed the last way that he was pleased to communicate his minde to his people, seems to be now superseded by that of the Apostle, 2 *Pet.* 1. 18, 19. *And this voice which came from Heaven, we heard when we were with him in the Holy Mount.* 19. *We have also a more sure word of Prophesie, whereunto ye do well that ye take heed, as unto light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:* and we are obliged by the voice of God, confirmed by uncontrolled Miracles, not to give heed to any voice pretended, to give credit to new unnecessary and doubtful ones.

3 The Voice of God concerning any extraordinary Person, under the Old and New Testament, was not spoken only to the Person himself (as it is in this

caſe) in private, but to ſeveral others in publick; as you may ſee, *Exod.* 4. *Mat.* 3. *Act.* 1. 2 *Pet.* 1. and the Hiſtory of the *Transfiguration*: Theſe things as the Apoſtles argue, were not done in a Corner.

4 The Voice of God was agreeable alwaies to the diſpenſations that were then a foot, ſo that when they heard the Voice, they had Propheſies, Precepts, and Rules, directing them to the beleif and uſe of the voice, a particular defective in this Caſe, where the diſpenſations of God amongſt us, are ſo far from concurring with this pretended Voice, that the eſtabliſhed Religion is inconſiſtent with it; we having a compleat platform of the will of God conveighed to us by Voices and Signs from Heaven that rendereth it needleſs, to have any more extraordinary revelations (til *the great day of the Revelation of all things*) unleſs we admit *menſtruam & diurnam fidem*, a new Faith every month and day; for what is this Voice for, is it to *confirm our faith?* that is already done, or we have been Infidels all this while, and indeed know not when we ſhall be compleat Chriſtians, becauſe we know not when theſe pretenders will have done; Is it to reform the corruption that *hath overgrown Religion in the theory and practice of it?* Indeed the Prophets under the old Teſtament, had extraordinary Voices to this purpoſe, but it was provided by the Law of *Moſes*, in the time of the *Theocratia*, that it ſhould be ſo, and the *Pædagogy* of the *Jews* might look for it; but its not ſo under the Goſpel, whereby we are Conjured not to be ſoon ſhaken in *minde, either by Spirit, or by Word, or by Letter, or by Voice*; is it to beget Faith? 1 Cor. 14. 22. Signs, ſaith the Apoſtle (who had Signs to confirm what he ſaid) are for unbelievers; is it to ſupply any deſect in natural cauſes? This pretends not to it, the ordinary

dinary way of Phyſicians, being together with Phyloſophy the ground of it, at the heighth in theſe times; and however God never wrought a Miracle for no other deſign, than to alter the courſe of nature.

Is it to do good to ſome particular perſons? God never miraculouſly did good to any particular, but with reference to the common good of mankinde; ſhall we make providence ſo cheap, as to put it upon ſuch mean Offices, as helping the Patient to another ſtool more than his Phyſick could work; to cure a poor body of a ſwelling, to ſave 20 s. charge? Its true, when God hath a great and ſuitable deſign to be carried on by Miracles, he condeſcendeth to ſhew thoſe Miracles, in ſuch charitable and good Offices as theſe, but not barely *for* them: Chriſt confirmed Chriſtian Religion by Healing here and there a poor perſon; but neither he, or any other extraordinary perſon, came to the world with ſo low a deſign, as only to perform thoſe Cures.

Is it to ſet out this perſon for an eminent inſtance of Heroick virtue and holineſs? beſides that the man pretends not to ſuch heroick attainments, his carriage being looſe and like a good Fellow, his Religion Latitudinary, his diſcourſe unſavory, ſometimes breaking out to Oaths (as I have been Informed by a very diſcerning and honeſt perſon at the *Charter-Houſe*, who heard him in much paſſion ſay, that though the poor people that urged him to touch them, from the length of the journey they had taken to come to him, came from *Jeruſalem*, he would not, *by his Maker*, meddle with them) often incohærent, faultring, and inconſiſtent (an effect of the weakneſs of his memorie) his converſe and dealing with Women, notorious and ſcandalous; his privadoes and familiars, men

of no great repute for common honesty; and though our Saviour conversed with Publicans to convert them, he was not guided wholly by such men, to set them up in the world; his falacies put upon poor people, as to the places of his abode palpable, his neglect of ordinary Christian duties intollerable, his account of himself very various, broken and ambiguous.

5 Besides that, the holy men inspired of old time, approved themselves to the most knowing & discerning persons in the world; yea, and addressed themselves upon any extraordinary occasions for advice; whereas this man began and set up among the Ignorant and Rude part of mankinde, the *Irish*, easily imposed on; (when he should by right have sate among the Doctors, as the greatest worker of Miracles did, and have answered them about the ground of this pretension, and have asked them *Questions*;) not appearing among wise men in publick, till his feats had prevailed with the more Ignorant in private: How much more agreeable had it been for him, upon the hearing of the pretended Voice, to have repaired to some Reverend Divines and Physicians, than to chat with his Wife and some two or three old Women, and then set up; for it seems he told his Wife the Vision, and when she laughed at him, he trieth experiments upon her, and between them behinde the Curtain was begot this great faculty.

6 Nay, and this voice was in his sleep too (the season of sowing the Devils Tares) and should every Dreamer of Dreams, practice in the world according to his Visions on his Bed, the whole world would require again, Christs miraculous power of curing Lunaticks, and that but twice; notwithstanding that

the

the doubts of men require the oftner promulgation of it: whereas all the real teſtimonies that ever God gave, were given as often as there was occaſion for them.

Sir, But the man replyeth, that however wee are at liberty to diſpute this extraordinary faculty of his, he was forced by an impulſe and motion over all his body to exerciſe it.

The Impulſe that moved him to hearken to this voice conſidered.

But conſidering how much *Impulſe* as they call it, is put out of countenance, and exploded, by reaſon of the horrid Villainies at all times, eſpecially of late, performed upon that ground: This pretence is worſe than the other, there being nothing more deſperate than a man given over to his own Impulſes, and inward Motions, without any regard of Religion, Reaſon, Laws, Rules, and Principles. And

1. The jolly man doth not look as if hee were much troubled with *Impulſes*.

2. He can be no more ſure of his *Impulſes* being from God, than he was of the Voice, and therefore *this* ſhould not be any Motive to him, to hearken to that: the Impulſe may bee a cheat as well as the Voice.

3 Impulſes being the method of Satan, when hee reigned among the Children of diſobedience: I mean the Heathens; ſuch as the *Sybils*, the *Corybants*, the *Bachides*, the *Zabii*, *&c.* God allowed no Impulſes for currant, under either the Old Teſtament, or New, but what were agreeable to, and made good by the eſtabliſhed Religion: If they ſpeak not according to this word, *It is becauſe the truth is not in them.*

4. God looks upon it, as contrary to the nature of man to be acted by brute Impulſes, and Inſtincts, having hitherto led him to all his performances, by a rational.

tional discovery of the grounds, leading thereunto.

5. But of the madness of being guided by Impulses, you may see in *Laurentinus de melanchol. C. 4. Casaubone*, and Dr. *More*, of Enthusiasme: *Savanorola, t. 4. de agrit. cap. Hercules de Saxonia de melancholiâ: Burton's Melancholly, Meursius in Apollonium: Antonii ponte sancta Cruz. prelectiones vallesolitanæ in Hyppocratem de morbo sacro; Arist. Problems. Antonius. Benivennius de abditis, M. causis, &c.*

His taking no mony examined.

Sir, But why should we suspect a man that makes no advantage of his practise?

A. 1. He takes nothing in publick himself, but it hath cost some good round summes of mony to his followers, who are observed, to be noted Projectors. *John Terril* Gent. expending 100 l. to come at him, *James Bivion* 40 l. *William Feltiplace* 60. and others to the number of 500 that have expended above 7000 l. to follow this man.

2. He may have a greater design than mony; let him gain Reputation the first quarter, and he shall not fail of mony the next.

3. He borroweth mony of his Patients though he takes none.

4. Nay, what if it be proved that such as he, have those that maintain them, and hire them Patients; Now the Story about his great Estate of 800 l. a year, dwindling to a hundred, and he living at the rate of a thousand a year, being certainly kept by a party, and the Patients hee produceth for his vouchers, being poor Women and Children, that no body knows whence they come, nor whither they go: The *English* understand too well now, what the Preachers mean, that will take no Tythes, and the Physician that will take no fees.

And

And the dulleſt noſe may ſmell the matter, when hee heareth but this tradition of him, that being a Member of an Independant Church, he was Excommunicated thence, for pretending to this gift of Heaven, and thereupon his gift left him, until being abſolved, he was re-admitted at once to his Church-Priviledge, and his Gift.

His being followed examined.

Sir, Why is hee followed, if he bee but an Impoſtor, why do not the people cry out againſt him, and the Magiſtrates reſtrain him?

A. That the giddy multitude ſhould follow any ſtrange thing: that the *Engliſh* ſo notorious for their unſettledneſs, ſhould gaze after a novelty at firſt: is no wonder, eſpecially in ſuch a year of expectation as this is: But they follow him not in any place ſo eagerly at firſt, as they leave him diſcontentedly at laſt: He is not ſo much cryed up in the places where he comes, as hee is cryed down in the places where hee hath been: and hee removes from place to place, not ſo much to Communicate his virtue, as to ſave himſelf, being not known two nights together in one Lodging: I, and whereas it might bee expected, that hee ſhould come with Certificates of recommendation, hee comes loaded with reproaches from each place where he hath been.

And if the deluded ſouls reply, as ſome very Blaſphemouſly do, that that was our Saviours caſe (for no leſs a parallel will do.)

We Anſwer, that our Saviour being to alter old Cuſtomes, to croſs mens luſts, to overthrow their Laws and Government, to prejudice their carnal intereſt, to reprove and reform their vices and corruptions, by the Religion to be confirmed by his Miracles, was reproached indeed for the Religion hee

taught

taught, but all that saw him reverenced him *for the Miracles he did*. His Miracles being equally recorded and owned among *Jews* and Heathens, and among Christians; their affection and interest, as it is clear, carrying them to speak the worst of his person, when their hearts and consciences thought best of the actions done by him, as appears in divers places of Scripture.

But this man pretends to nothing that grieves or disobligeth men, crosseth no mans opinion, stands in no mans way, onely takes on him to help the miserable and afflicted, and to do good, and yet is cried upon not certainly becaus he doth such innocent things, as cure a Tooth-ache, help the Eye-sight, launce a Sore, which good old women have practised these many years, without any clamor against them, but becaus he pretendeth these things and doth them not; and so puts an *injury* upon people, which they are most impatient of, called by them *a Cheat*.

And to make it evident that this whole Affair is but a Cheat, I'le not instance in the 1000, that have been deluded by him in *Ireland*, the West, in *Warwick-shire*, and other places, nor those at *Whitehall*, St. *James*, *Lambeth*, *Westminster*, *Fleetstreet*, *Bread-street*, *Cheapside*, *Foster-lane*, that make horrid complaints of his undecent and intollerable handling of all their parts; of his pinching, rubbing, chafing, and lancing their Sores, of his inflaming of their blood and humors, and rendring many of them by cutting them and other wayes, incurable: Not to tell you, that there is not a man, woman or childe, that may be trusted, and are well known, that is the better for him; that all that he doth, is but by raising

raiſing peoples Imaginations, eſpecially the weaker ſort, by rubbing and chafing, to ſcatter the humor for the preſent to the Patients little eaſe, till it returneth with more violence after the chafing than ever: I ſay, not to inſtance in any thing but what I have ſeen.

What Cures he performed at th: *Charter-houſe.*

This Mr. *Greatrates* was at one Capt. *Creſſets* in Charter-houſe-yard, the 10, 11, and 12 of *March*, there ſeveral people applying themſelves to him, ſome he would not take notice of, notwithſtanding that he had an impulſe, and could not but heal and doe good: Others he could not help, he ſaid, although he pretended his ſecond voice commiſſioned him to heal all Diſeaſes: Others he directed to ſome impertinent means, as to waſh their ſore eyes in fair water, and it may be he ſaid, *God might do them good.* One that was almoſt blinde, he directed to ſome frivolous remedy, adding what every body ſaw, that God in time would make him blinde. Others that were deafiſh, he rubbed and chafed, poking in their ears, leaving them after all that within three hours in the ſame condition he found them.

But one poor Fellows Caſe there is, more eminent than any that I have heard of, except the Gentlewoman in *Auſtin-Fryers*, and the Gentleman of *Harrow of the Hill.*

A Fellow in the *Charter-houſe* which *Greatrates* had almoſt killed, and how.

The poor man, a member of the *Charter-houſe*, being a little troubled with a ſore knee, and ſo little that he did but juſt take notice of it, muſt needs addreſs himſelf to him: He pincheth and launceth the poor man, the Sore gangrenes, the worthy Doctor *Bevoir*, Phyſician to that Houſe, and Mr. *Harriſon* the Chirurgeon, are ſent for to the fellow, who within a day after takes his bed: They gave him over al-

moſt for dead; yet uſing all means poſſible for his recovery, with the bleſſing of God upon their endeavours, and incredible care and pains, they ſtop the Gangrene, ſet the man paſt danger, though he be like to be long bed-rid. *Greatrates* heard of this, and comes to the man, and would have been tampering with him, but the man would not endure him, charging him with his blood, if he had died, and wiſhing him no more to delude the people.

If he hath not the grace to make good uſe of this Inſtance, to undeceive himſelf, who as I told you, I hoped rather deluded than a deluder, and the world: Certainly the Magiſtrate, who would not hinder any man from doing any good he can pretend to, will take care that he do no more miſchief: And the people being now convinced, how eaſily they may be deceived, will take care whom they follow.

But as the *Athieſt*, thinking our Saviour did all his Miracles by the power of mens Imaginations, ſay that Chriſt, ſo ſome people ſay this man *cannot* do any Miracles becauſe of mens unbelief. Ah that any Chriſtian ſhould talk ſo, who muſt needs know, that the meaning of that paſſage about Chriſt, is not that Chriſt could not work Miracles, becauſe men believe not, but that he could not prevail with himſelf to do what he could, and that it is not the want of Imagination or Fancy which is indeed enough to ſet up a Juggler, whereof the [a] *Jewes* had good ſtore; but of the grace of Faith, which was the condition of embracing, and benefiting by a Saviour, that rendred them uncapable of his Miracles: And can the man blame men for want of Faith, when they ſee nothing that deſerveth it; or was he ſo weak as to undertake Miracles, which yet he could not perform,

[a] And our Saviour wrought Miracles on things that had no fancy, as the Fig-tree, the dead, the water, the windes, the Heavens, people at diſtances, the loaves.

form, unleſs men believed he could do that which no man ever ſaw hee could? It is well the folly is grown ſo notorious, that it hath no other plea than this, *That he cannot cheat the people, if they will not truſt him.*

But his Jack-Puddings, I mean his Vouchers, and Familiars (who have been caught in fearful untruths about him, and his acquaintance with Friars, hee ſpeaking one thing and they another; he ſaying hee had not heard from ſuch a man in eight years, and one of his followers ſhewing a Letter hee had from him in eight daies; hee ſhewing how hee had Cured one with a ſtroke, and one of his Comerades asking the man unawares, how his Pill, Gliſter, and Plaiſter wrought laſt night; hee pretending to pray all day, and yet one of his Zanies ſaying, to take off from him the ſuſpition of a Phanatick, that hee was none of them that ſpent their time in Canting, Whining, and Praying:) I ſay, his Diſciples alledged for him, that the Apoſtles could not work ſome Miracles that they attempted, To which we Anſwer, That poſſibly they could not, where they had no Commiſſion, as they had not but in ſome caſes before our Saviours Reſurrection; and if for that reaſon he can cure no Diſeaſe, let him ſay ſo; or poſſibly they might by unbelief, whereof they were too frail in Chriſts life time, provoke God to ſuſpect the virtue which they really had; ſhall a pretender thence argue for want of that power which hee never had? let him ſhew us that he can do any thing that the Apoſtles did, and wee will bear with him, if hee fails only in what they failed in; however this is certain, we believe Chriſt and the Apoſtles could do more Miracles, than in ſome caſes they would; wee ſee

jugglers would do in all caſes, more Miracles than they could.

Of the temper of the body, and whether ſome by virtue of their *Craſis* or *Complexion*, can work *Miracles*, and of Dr. *More's* opinion concerning him.

Sir, Now you may expect I ſhould adde a line touching his *Craſis* or Temperature; ſome giving out that Dr. *More* ſhould ſay of him, That he ſaw nothing in *him Diabolical*, *little Divine*, *all Humane*, and that he might do ſome feats, by virtue of his *Craſis* or Complexion.

But the man hath done nothing worthy ſuch an inquiry, and we ſhould be as ridiculous as he, ſhould we diſcourſe the ground of that mans actions, that can do nothing; only as to that ſurmiſe of ἰδιοσυν κρασία, as *Paracelſus* calleth it, or εὐκρασια, *i.e.* a juſt and equal temperament and complexion, that may enable men to work Wonders, beſides that it is the old Atheiſts obſolete cavil againſt Chriſts Miracles that he did that by the extraordinarily exact complexion of *his humane nature*, which all that ſaw, confeſſed done by the power of the *Divine*; either this complexion is the complexion of all men, and then every man could do feats, as every Herb of a kinde will cure; or *of ſome*, and then I wonder we have not yet been told, either by *God* or *Men*, what are thoſe Individual qualifications that conſtitute this complexion; and if there be ſome ſecret healing Virtues in Men, as well as in Plants, Stones, and Herbs, as the factors of this Opinion alledge out of * *Pomponatius* and others, how can they heal all Diſeaſes any more than theſe, how comes the one to be a real *panacea* and *catholicon*, when they cannot be ſo; how a virtue in man to cure all Diſeaſes, that is not in any Herb; if it cure the Dropſie, how doth it relieve the Feavour; what natural virtue is that, that may be applied to the infinite contrarieties that are in the nature

Vid. *Medin.* l. 2. c. 7. fol 66. *Fuſe hanc queſtionem explicantem. Videſis etiam Leon. Vairum* l. 3. *de Faſcin.* c. 6.

* *De in cant.* c. 3.

ture of man? if becauſe other creatures have, man ſhould have a healing quality; then certainly as their quality is limited to certain Diſeaſes, one thing good for one Diſeaſe, and another for another, ſo ſhould mans * too.

* Beſides if ſo, what need the pinching, ſtroking and cutting.

Doeth not ſay ſome, the *Torpedo* ſtiffen a mans hand by a bare touch? doth not the *Hiena* ſtrike Dogs dumb with the ſhaddow? doth not the Serpent die with the ſtroke of an Oaken leaf? do not the ſtrings of the Wolves guts, make thoſe of the Lambs flie to peeces with a touch? *Alexanders* caſting a ſweet perfume, and the *Jews* a ſtink round about them? the Carcaſs bleeding at the touch of the murderer? the Cures by ſympathy? and why may not a Man then do Feats by bare Stroaking and Touch?

As much as is true of theſe and many more like Inſtances of this Nature, may bee referred to that Sympathy and Antipathy, that may bee between theſe things that thus ſtrangely touch one another, which cannot be imagined between any man and all men in the world; and *Alexanders* Aromatick ſmell is but a peece of flattery on the one hand (as *Cardans* imagination to that purpoſe of himſelf, was but a fancy) as the *Jews* ſtink is but the invention of malice on the other.

True as others argue, ſome creatures can do miſchief with a Breath or Touch, but that they can therefore Heal, doth not follow, it being eaſie to do miſchief, but not ſo eaſily to cure it; and *malum eſt ex quolibet defectu*, when *bonum* is only *ex Integrâ cauſâ*.

And as true as they urge, that imagination may do much upon people, that fancy great matters of a

man, it may gather up a mans fear, deſire, hope, and other affections, with the ſpirit and blood that may be moved by them, and remove or ſcatter an humour for the preſent, as many have known by exrience; yea, and by chance being very ſtrong, cure a light ſore, but uſually the humours return more violently after they have been diſturbed, and ſettle incurably; as an * excellent Author, in a book written to that purpoſe, hath by many examples made evident; and ſo it happeneth in moſt of this mans Cures.

* *Anan. l. 4. de nat. dæmon. Albert. Mag. l. 3. de motu animal.*

Sir, Had *Apollonius* the Heathen been among us, to make his Dog lick all Diſeaſes to a curing, himſelf curing the Dog at laſt, which was done by compact with the Devil, appearing under the ſhape of that Dog, wee could have judged it Witchcraft: had the ſame Heathen here, as in the Temple of *Eſculapius,* Cured a man of the Dropſie, by preſcribing him Temperance, we had thought it a peece of good morality; had the ſame man for the Heathens (in whom the Devil prevailed ſo much, before Chriſt caſt him out of their Temples, Oracles, Perſons, and Hearts, by greater Wonders than hee could pretend to) out-went in juggles, wonders, enchantments, any of our Modern pretenders, freed us from the Plague, as he did the *Epheſians,* by making them all meet in a Theatre, to ſtone an old Beggar, which he called the Plague, and wiſer men know a Devil, the very Devil that brought, carrying away that Peſtilence, God permitting him then to exerciſe his power, as Prince of the Air, to that purpoſe, wee had concluded it Magick.

Did hee among us raiſe people when dead, wee ſhould diſcern, that they were onely in a Trance,

and

and that the pretended Reſurrection had been but a contrivance.

Had a *Mahumetan* given men ſtools and vomits by ſtroaking them, as the man of *Smyrna* did, wee would have ſearched his Pockets, and have found the Doſes there.

Had *Alvarez* the *Spanyard* endeavoured among us, to cure men with Apoteleſmes or Figures, agreeable to the aſpect of Heaven at our Birth, wee had laughed at him for an Almanack-maker.

Had *Paracelſus* applyed the ſecret vertues of things ſecretly to Patients, wee had commended his Phyloſophy; onely for his pretence to heal by a rub, wee had queſtioned his honeſty.

Had *Fonſeca* kept the Bird *Gagalus* in his Chamber here, and prentended to cure the Jaundice with the ſtroke, the ſimple would have admired his performance, when wiſer men might diſcern his applying of natural cauſes together, though pretending a ſupernatural cure. Which cures the Jaundice at ſight.

If *Lindan* would deſire onely a drop of a wounded mans blood, after hee had ſtroked him, and ſo cure him, we have learned now, that the ſtroke is but a formality to amuſe people, and that the blood by ſympathy doth the cure.

If *Cerdon* pretends to diſſolve all Tumors with a touch, and by a legerdemain dazelling the eyes, conveyes oyntment *&c.* to the tumours inſenſibly wee would call it a juggle, and not a cure.

In a word, ſhould a man have familiarity and make a compact with Satan, and ſhould the Lord permit Satan to work ſome ſtrange things, not that Satan can do any thing above nature; but that hee may do many things that ſeem to us above nature, becauſe above

above our understanding, it might exercise and try our Faith; If a man had some secret skill in heavenly influences, upon mens bodies, and could counterfeit that with a stroke of his hand, which is really done by the influence of a Star, he might exercise our Phylosophy: Had a man skill in the secret vertues of things, and could secretly do cures by applying these vertues insensibly, while hee doth nothing but touch men seemingly: It would bee some satisfaction to our curiosity; did a man understand some Critical times, and take them to perform his feats; wee might discern some reason in it.

It the *Salutators* of *Spain*, or the Sons of the *Passover* in *Holland*, would bid men here, as they do there, drink wine lustily, and bee healed; lye with such a mans Wife, and bee healthful, eat the bread that they chew, and recover; go into the fire, and bee cured of a Feaver, touch the seventh male-childe of a man that had no female between, and be well of the Dropsie: It would bee worth the while to consider what they do; But for a man to pinch, lance, and rub people, and after all this stirre, not to be able to shew, one knowing or sober person, (Women and Children being not capable of understanding how they are cured, and hee deals most in such) or one credible person, many of those that are under his being capable of being tampered with, and corrupted, to own that to be done by his touch, which may be done by Physick privately given, and other means.

Vid. Vianum de Fascino.

And there is no other Reason to be assigned for his stroaking one day, and the peoples being cured many daies after, when Miracles may bee done in an instant (nothing respecting Infinite power,) but this, that hee may act the Miracle-monger upon a man one day

day, and practice Chyrurgery upon him afterward, till hee comes and voucheth, that hee hath been cured by the Stroaker.

Or one *near, that a man may see*, we being usually remitted for proof of his power, to instances of 100. or 200 miles distance; the *Londoner* being sent to be satisfied in *Dublin*, and the men of *Dublin* being sent to *London*, or both to *Cornwall*.

Or *one perfectly* cured; rubbing, chafing, and stroaking some sores, with the Patients strong Imagination, working some slight alteration of the humour, but not a cure; driving it from place to place, but not removing it.

Or *one cured* by *stroaking onely*, and not by some accident, happening about the stroaking time; A man is Sea-sick going over to *England*, and is stroaked, his Sea-sickness easeth him of the matter of his Disease, the stroak hath the reputation of it: A man is troubled with the head-ache, is stroaked, and sleeping well that night, findes ease, and cryeth up the Miracle.

Accidents may perform many of his slight cures, and yet he have the credit of it.

The danger of running after such Pretenders as this *Greatrates*.

When I say, an obscure man in loose and troublesome times, of a suspitious education and course of life, shall undertake in the face of three Nations, what hee can produce no warrantable ground to attempt, nor any considerable power to perform, what is it but an evidence of the just judgement of God upon us, to make us now as ridiculous by our credulity to these simple pretensions, as we have been odious by others more dangerous and more subtle: to keep up the *French* surcasme, that we *are a Bedlam still, and not a Kingdome*: and to justifie wise mens fears, that

wee ſhall bee ſo toſſed to and fro, and ſo diſtracted by the various pretenſions of deceivers, in Church and State, that every Juggler may impoſe on us, and every Mountebanck put his tricks upon us: An intollerable reproach to ſo wiſe, and underſtanding a Nation as the *Engliſh* were reputed in former Ages?

What is it to ſee a plain fellow draw after him, ſome Noble-men, many Courtiers, a few Clergy-men, ſeveral Magiſtrates, all ſorts of Citizens, People of all ages, ſexes, and conditions, in ſpight of the ill report of him, where-ever he hath been, the great miſchief they ſee him do, and the little good they either ſee or hear, but to warn us of the juſt Judgements wee may ſtill fear upon us, in that God (as his manner is with people devoted to ruine) ſeems to make the firſt ſtroake at our heads and underſtanding.

Mr. *Stubbe* ſaith, that Nature hath, and may do more than his Miracles pretend to.

What is it for a man to take on him to work Miracles in the Name of God, when yet hee doth but play the Chyrurgion, chafing and cutting peoples ſores, without any word or thought of God, diſcourſing with ſtanders by in the mean time, about the pictures in the room, or the like ſubject; Whence a poor fellow I ſpake with, ſaid: that *his heart miſgave him*, hee could do no good, becauſe hee ſpake not a ſerious *word, all the while hee was* launcing him, not once mentioning or thinking of the *God, by whoſe power hee pretends to heal.* But to teach how eaſie a matter it is for one to obtrude what Doctrines and Practices they pleaſe upon the inconſiderate and undiſcerning part of man-kinde, in the Name of God, eſpecially, when ungrounded in the true waies of that God, and the ſober principles of his Religion; and an argument when men have quitted ſolid Principles, how eaſily they are enſnared with ſlye appear-

appearances, having no rules to judge of those appearances; for a man to pretend a Voyce from Heaven in a Nation that hath the whole will of God as far as it concerns them, publisht amongst them in the compleat Canon of the Scripture, and being taught of God not to gaze up to Heaven for voyces thence, *the will of God being nigh them, in their mouths and in their hearts*, and for people to follow him, what is it but to declare, That after Christianity hath been amongst us 1500 years, and the cleareſt and moſt powerfull publications of it for theſe laſt 150 years, of any in the world, to our ſhame we are yet unſetled and wavering, like a wave of the Sea upon every blaſt of winde. What is it but a fulfilling on us of Gods ſore Judgement mentioned, 1 Tim. 4.1. that becauſe men of itching ears, and curious mindes turned from the *Truth*, *they ſhould be given to Fables, and to give heed to Doctrines of Devils.*

What can it be, but a tryal how far we are fitted for Enthuſiaſmes, and all the Deluſions of the latter dayes; Enthuſiaſm preparing people for all the bad Impreſſions that can be made upon men, by Men or Devils; that being indeed his Throne when he played *Rex* among the Heathens, and may do among any upon whom he hath a deſign to reduce them to Heatheniſme.

What may it be but an Eſſay, what Amulets, Charms, Croſſes, holy Waters, Periapts, Characters, and other *Romiſh* feats, might doe, if they were ſet up again at *Wolverhampton*, St. *James*, *&c.* and in the name of St. *Hugh*, cure Feavers, of St. *Joyce* cured Dropſies, of St. *Dennis* the Pox, as they have a Saint for every Diſeaſe; and whether as *Williams* writ to *Holden*, *The Engliſh Nation*

be not in a fit temper to be wrought upon at this time.

What is it but the prælude to the laſt Effort of Diabolical Illuſions (coming to try all thoſe that dwell upon the face of the earth) in Judaiſme, Mahometaniſme, Heatheniſme, Enthuſiaſme, and what is a mixture of all theſe Papiſm; to ſee whether wee are throughly taken off from the Wiſedome and Power of ſober Religion, and ſufficiently prepared by Scepticiſm, Itching after novelty, wearineſs of ſound Doctrine, unpeaceableneſs and diſcontent of Spirit, unwarrantable curioſities in Philoſophy and Religion, illuſions and appearances in Opinions and Practiſes, wilde and diſtracted notions and Enthuſiaſms, unmortified and unbounded Luſts, Atheiſm and Prophaneneſs, canting, toning, and wording Religion into noiſe, forms, and geſtures, breaking the Community of Church and State into Parties and Factions; the ignorance and noiſe of common Teachers, that underſtand not the grounds of the Religion they Preach (and may be impoſed on in the Scripture, whoſe Original they underſtand not) that wreſt Scripture to what it never meant, and make *quid libet ex quo libet*, that ſet up a parcel of formal words, as Faith, Spirit, Gifts, *Edification*, *Out-goings*, *In dwellings*, &c. inſtead of real and ſolid[a] Religion: The Implicite Faith got up among Proteſtants, as well as Papiſts, to follow ſome Men through thick and thin, having their Faith wholly with reſpect of perſons; the looſeneſs of Profeſſors

[a] Whoſe right and genuine Notions are loſt. See Mr. *Patrick's* excellent Book, called the *Pilgrim*.

and I fear Men will not bee more than ordinarily careful, in opening the genuine meaning of ſuch fundamental words in Religion, as Faith, Spirit, &c. now ſo much wreſted and abuſed, by the ignorance and intereſt of Modern Preachers and Hearers, the whole is like to run into Gibberiſh and Enthuſiaſm, as by the miſtake of the fundamental words; Religion of old was turned into Mythology and Gentiliſm. *vid. voſſ. de Idol.*

To

ſo inconſiſtent with Chriſtian purity; the peoples attending Propheſies, and expecting ſtrange Events, rather than learning and practiſing their plain duty; their uncontentedneſs with their preſent condition, I ſay, what is this practiſe, but an Eſſay made to try how far we are prepared by theſe foreſaid particulars, for the univerſal Apoſtacy, ſo much feared in the latter daies?

To ſay no more, if becauſe the Man is but only bold enough to pretend Strange Cures, hee is ſo much followed by the undiſcerning multitude; what if he could really perform them; as the Devil, now we are ſo willing, is ready and able enough, if God ſhould permit him and lengthen his Chain, to work any of theſe Cures perfectly by this mans ſtroaking? what if he could cure every body he toucheth? as he might, if Satan, finding him ſo willing would aſſiſt him? how would all the Nations *run Wondering after him?*

Sir, Since hee performeth not, as you ſee the Cures hee pretends to, and if he did, it might be ſo many waies (as I have hinted to you) privately uſed, though the Stroaking be all that is ſeen, that we need not put God upon making his Miracles ſo cheap, as to perform the part of a Chirurgion and Quack, without any further deſign, fix we with all ſober people upon this reſolution.

1 That true Miracles, or the altering of the courſe of nature by God, who alone can do it, are the greateſt Teſtimonies, that God uſeth to evidence his preſence (otherwiſe inviſible) with any Doctrine or perſon, ſent by him to the world.

a The Devil may do ſtrange things, and what we would think were above nature, but nothing really ſo.

2 That if God ſhould aſſiſt a man to work Miracles, that hath no Divine truth to confirm, nor any ſuitable Deſign to carry on by them, as this man

hath not, but possibly may be in an error, as this man may be, men could not be sure when Miracles confirm truth and when they do not; for by this it should seem they might go along with truth in one man and with error in another, and so men should see the greatest assurances they have of Gods being with any Doctrine attending the looser and the stricter Opinions of men, the indifferency of the Latitude-man. and the heat of the Zealot; and so men that had a certain way of intercourse with God, and discerning of his voice by the Miracle, that so solemnly attended his voice, will loose it, if Miracles be wrought by all sorts of men, upon every petty and trivial occasion.

3 God doth not work such a Miracle as this is, that is produce an effect without any second causes, but for some very considerable design; for otherwise, as a learned man observeth, when God works Miracles, they would not bee taken notice of, nor thought to bee an alteration of the course of nature, but only some rare contingencies, that lye hid in the order of causes, but only break out at some times.

4 That if a *Simon Magus*, and *Apollonius*, a *Barchochebas*, *David el David*, or any other pretender, should hereafter presume to work Miracles among us, upon the Impunity of this undertaker; we may judge of him by these rules, and criterions, whereby true Miracles may be discerned from false.

[a] Rules to discern true Miracles from false.

1 [a] Though Jugglers may do much to work upon mens mindes in *appearances*, and Magicians more, when permitted by the Divine providedce in *reality*; yet there is such an evidence attending Divine Miracles, as after much jealousie and suspition may convince men that they are of God; *Moses* his Miracles, after

after much conteſt with the Magicians of *Ægypt*, being owned as the effects of the finger of God; and Chriſts as things that evidence him the ſon of God; whereas there is nothing above the art of man, and the power of Nature in any Miracle, ſince thoſe of Chriſt and his Primitive followers.

2 Divine Miracles are done without means, forms, Rites, Ceremonies, Cuttings, Lancings, Plaiſters, *&c. Sine ullâ vi carminum, ſine herbarum aut graminum ſuccis, ſine ullâ aliquâ obſervatione ſollicitâ, Sacrorum, Libaminum, temporum——Sine ullis adminiculis rerum, ſine ullius ritus obſervatione vel lege non Inquiro non exigo* (ſaith *Arnobius*, whoſe rule this is) *Quis Deus, aut quo tempore, cui fuerit auxiliatus, aut quem fractum reſtituerit ſanitati, illud ſolum audire deſidero, an ſine ullius adjunctione materiæ*, i. e. *Medicaminis alicujus ad tactum morbos juſſerit ab hominibus evolare:* which words amount in brief to this; that Cure is Divine, that is done without obſervations, preſcriptions, and applications; otherwiſe, Cures performed by means (ſaith hee) are *beneficia rerum, non curantium poteſtates*, to heal men by Preſcriptions, Applications, and ordinary Operations, arguing no extraordinary power at all in the Preſcriber or Operator; but an ordinary vertue in the Preſcription or Operation: And it's obſerved as an Argument of Chriſts divine power, that he practiſed not on ſleight Sores, but on the moſt *acute, chronical*, and *malignant* diſeaſes: Some learned Phyſicians affirming thoſe Diſeaſes our Saviour cured, incurable by the ordinary way of Phyſick and Chyrurgery, and all this with a word, a touch of himſelf, or garment, a thought, or ſuch means myſtically choſen, as naturally would rather (as the Clay and

Spittle

Spittle to open blind mens eyes) improve the Diſeaſe than heal it.

This third Rule is drawn from the Hiſtory of *Moſes*, *Eliſha*, *Elias*, and our Saviours Miracles.

3. * Divine Miracles are done in an inſtant, nothing being able to oppoſe, and conſequently to delay the workings of a God. Thoſe that wrought Miracles formerly did *ſome* of them indeed in *time*, and by degrees, to comply with the weakneſs of men, (I mean ſuch as looked upon them, that they might diſcern the manner of working as well as the work it ſelf) but they did *moſt* inſtantly, to evidence the power of God.

And this 4th.

4. * True Miracles were moſt commonly done under the open Ayre, in Fields and publick places, before both thoſe that favoured the perſon, that wrought the Miracles, and thoſe that oppoſed him; in ſuch a manner as there ſhould be no ſuſpicion of any private dealing or compact; uſually the people that moſt ſuſpected the perſon, bringing him patients, and thoſe patients afterwards ſo far from following the *Healer* as his Confæderates, that we hear no more of moſt of Chriſts followers, but that they bleſſed God for their Cure, and went to their reſpective homes.

And this 5th.

5. * We read of none that wrought Miracles in Scripture, but that they could and did confer that Gift upon others, and pitched not upon rich, but poor, not upon knowing but ſimple perſons, not at all verſed in matters of Art or ſubtlety, that they ſhould work Miracles likewiſe *ſine fucis & adminiculis*, without any fraud or aſſiſtance.

And this 6th.

6. * Neither were the Miraculous Cures onely little Eaſes for the preſent, but perfect and compleat Cures, and that not of one or two of 500 that are touched, but of all, *Divine Power* never failing, *nothing*

thing being impoſſible with God.

7. Divine Miracles being the Seals of Divine Truth, and the only way that poor men that cannot ſee God, and yet muſt hear from him, or periſh, have to know whether God ſpeaketh to them really or not, muſt be wrought onely by an infallible perſon, otherwiſe poor mortals may as well be infected in their mindes by the Errors of thoſe that touch them, as they are cured in their bodies by their powers.

8. There are Prophecies, and other divine Diſpenſations, that make way for divine Miracles, and the *Jewes* had not been under ſo great a ſin, for not embracing Chriſt for his Miracles, had not the Prophecies that went before of him, the nature of the *Moſaical* diſpenſation to be removed by him, the condition of Mankind expecting to be improved by him, made it neceſſary for them to look for ſuch a *Thaumaturgh*, as he was before he came, and to believe in him, when they ſaw by his works that he was *come*. Whereas now the ſtate of things being fully compleated, and wee being not to have any Revelations from God untill the laſt day, nay being bid by that laſt and perfect will of God, confirmed by Miracles, to look for Impoſtures and Lying Wonders, to try our Faith (whether we will neglect the Miracles wrought already to gape after new ones) but no more true Miracles than thoſe wrought by Chriſt and his primitive followers, to confirm it: We need not trouble our ſelves ſo much to finde out whether a man that pretends Miracles doth work them or no, as conclude ſuch a ſuddain, ungrounded, and unwarrantable pretence its ſelf, as againſt the preſent ſtate of things in the Chriſtian Church, where

he that looketh for *Prodigies*, true Religion being ſettled in the World by uncontrouled Miracles, is ſaith St. *Auguſtine* a *Prodigy* himſelf.

9. * Divine Miracles make divine Impreſſions upon the mindes of thoſe that believe them: There was no Miracle whereof we have any undoubted record (excepting the [a] τερατα ψευδη, or Lying Wonders of Antichriſt, that come to bring men εις απατην της αδικιας, to the deceivableneſs of unrighteouſneſs) but were wrought to render men more holy, to work in men clearer apprehenſions of God, to overthrow the power of Satan, that hid himſelf amongſt Jugglers and Wonder-mongers, ſome thouſands of years in the time of mens ignorance; to improve humane Nature, and thoſe Wonders that have no other effect upon men than to make them talk, admire, gaze, and diſpute, and pretend nothing more than the ſaving the little charge of Phyſician and Chyrurgeon, are certainly as low in the power that works them, as in the deſign that is aimed at by them: And it being a matter of too much curioſity for common heads to inquire into the nature of a Miracle in it ſelf, and to know exactly when Nature hath gone in a thing as far as it can; and when a ſupernatural Cauſe raiſeth it to what it ſelf cannot doe; It's the ſafeſt and the onely certain way left men in this caſe, not to pore on the thing done, but to look to the Agent, his deſign, his pretence, and ſee whether the man be likely to do ſo much good in the World, as that God ſhould bear witneſs to his Perſon and Proceedings.

And indeed it is a great help to diſcern things of this Nature, to underſtand the condition of the people, that either practiſe or promote them; and as much

* Miracles indeed are *gratia gratis data*, but ſeldom performed by any but ſuch as were at the time of the working of them under the power of *gratia gratum faciens*: For to what end ſhould God ſhew himſelf by a wicked mans hand who denyeth him in his life.

[a] *Vid. Grotius in* 2 Theſ. 2. 9. *in opuſculis.*

much as you see of Gods goodness impressed on their souls, so much of his power, you may believe, going along with their actions, if they savour of no more than *ordinary men*, in the one, yee may be sure they are no more than *ordinary men* in the other; And if there bee any extraordinary evil principle of loosenes to bee discerned in their lives, there may bee suspected as extraordinary an evil principle of jugling in their practices; If the vouchers of this practise among us, bee people of no credit, and people that have writ for, and maintained the worst practises, and cheats, that were amongst us, these twenty years: I need say no more, than that in an age, wherein from the rash *believing of every thing wee are come seriously to believe nothing*; *Epicharmus* his old Rule, will not bee unseasonable, *viz.* μεμνησο ἀπιστεῖν.

[a] *Judas* might work Miracles, and the men that Christ knew not might pretend they had wrought them, but neither since they left Christ, or were cast off by him.

With which in compliance with the time of night, and the importunity of your Messenger, I will conclude, when I have told you, that there are in *Spain* you know some Souldiers, of this Gentlemans profession, called *Salutators*, who pretend to heal all sores with a touch, the application of white Linnen, and this form of *Per Christum & cum Christo: Et in Christo est tibi Deo patri omnipotenti, in unitate Spiritus sancti omnis honor, & gloria per omnia secula seculorum oremus, salutaribus præceptis moniti, & divina institutione formati audemus dicere, Pater noster qui es in Cælis, &c. Amen. Iesus potentia patris, sapientia filii, virtus spiritus sancti sanet hoc vulnus ab omni malo. Amen. Iesus Domine mi Iesu Christe, credo quod nocte Jovis Sancti in cæna, postquam lavasti pedes tuorum sanctorum discipulorum; accepisti panem sanctissimis manibus suis, & benedixisti & fregisti, & dedisti tuis sanctis discipulis, dicens accipite & comedite, hoc enim est corpus meum,*

ſimiliter accepiſti calicem in ſanctiſſimas manus, & gratias egiſti, & tradidiſti illis dicens; accepite & bibite, quia hic eſt meus ſanguis novi teſtamenti, qui pro multis effundetur in remiſſionem peccaterum hoc quotieſcunque feceris, facite in meam commorationem, obſecro te domine mi Ieſu Chriſte ut per hæc ſanctiſſima verba, & per virtutem illorum, & per meritum ſanctiſſimæ paſſionis tuæ, ſanetur hoc vulnus, & malum iſtud. Ausen Ieſus. in nomine Patris & Filii, & Spiritus Sancti. Amen Ieſus.

The reaſon why the *Salutators* of *Spain* have been reſtrained and puniſhed.

And theſe people though at firſt allowed, becauſe one or two of the firſt of them ſeemed to bee ſerious men, and men of Eſtates, and becauſe they pretended the publick good, and took no mony, are now ſeverely prohibited.

1. Becauſe they are a lewd people, unlikely to have that Commerce with God they pretend to.

2. Becauſe they are but looſe, and unſettled in Religion, and would render others ſo.

3. Becauſe they made the people tempt God to do that by an extraordinary way of Miracles, which he had appointed to bee done in the ordinary way of means and Phyſick.

4. Becauſe they had ſeduced people to the neglect of the ordinary means of their preſervation, to the danger of many peoples lives.

5. Becauſe they brought the Curſe of God upon poor people, many having confeſſed, that they periſhed under the juſt hand of God, for having any thing to do with theſe *Salutators*.

6. Becauſe they were abetted by deſperate men of dangerous principles and practiſes.

7. Becauſe they took the Name of God in vain, and abuſed his Word to ſuperſtitious purpoſes.

8. Be-

8. Becauſe they performed no real, or laſting cures.

9. Becauſe they diſtracted the peoples thoughts and prepared them for Diabolical illuſion and Magick. *Vid. Mallevi tract. de mortiſſimis.*

10. Becauſe many of them could do nothing till they had well drunk (a pottle of Sack, being required to a Miracle, when they pretended that they were Inſpired) and had with them a madde Dogge.

11. Becauſe they gave occaſion to ſtrange diſcourſes about the Miracles of Chriſt and his followers, and ſo overthrew the great ground of Faith.

12. Becauſe they perſwaded people to do themſelves miſchief, that they might do cures.

13. Becauſe there were ſeveral inſtances brought in of their confederacies, impoſtures, and juggles.

In fine, becauſe they did a world of miſchief, and but little good.

Becauſe ſome of them were convicted of familiarity with Satan: Becauſe the pretence and cheat, by reaſon of the curioſity of ſome, and neceſſity of others, was ſpreading: becauſe theſe Miracle-mongers proved at laſt Athieſts, Apoſtates, or Hereticks, becauſe it took people off their callings, ſpending their time in vanities: Becauſe ſome of them were *Enthuſiaſtical:* becauſe they ſet many others upon unlawful diſtracting, and intollerable courſes to attain that gift: Becauſe they were moſtly men of bad looks: Becauſe they took men off their art, induſtry, and skill, pretending to that in Phyſick, that gifted men do in Divinity, both with a deſign to overthrow the ſtanding Ordinance, and order of God.

All theſe the Articles againſt them in the Biſhop of *Ypres* Court, and in other Eccleſiaſtical and civil

Courts, to be considered by all sober Christians.

But what need, you will say, all this, when Mr. *Stubbs* himself in a [a] Book written in the mans behalf, hath sufficiently laid open his pretence; for indeed upon perusing that Book, I finde,

[a] Called the Miraculous Conformist.

1 That the ground [b] of this strange attempt, is but an *Impulse*, and some chat *thereupon between him, his Wife, and a poor Woman of the Village.*

[b] Page the 3. of that Book.

2 That the man *observing how his stroking* [c] *was ineffectual upon some Diseases, betook himself, without any Voice or Impulse, to Incision.*

[c] Page 4.

3 That [d] Dean *Rust* being solemnly employed by my Lord *Conway*, to bring him from *Ireland* to the Lady *Conway*, he came, and could do her no good.

[d] Page 4.

4 That some say his body smells strongly, but Mr. *Stubbs found it not so*, which if it did, there is nothing extraordinary in the Case.

5 That notwithstanding the pretended vertue of his body, together with the pinching, rubbing and cutting of peoples Sores, and the peoples imagination fermenting the masse of blood, spirits, and humours, (wherein lye all the diseases as Mr. *Stubbes* saith he pretends to cure, for he medleth not with any in whom nature is decayed) all that he can do, is to ease people *a little* by Pinching and Rubbing an humour *from one place to another*, which Mr. *Stubbes* takes some paines to prove Natural, Ordinary, and not at all Miraculous, by many instances; [e] Pag. 18, 24. 25. yea, and Pag. 14, he concludes that the removing of a distemper from place to place, is the effect of Nature invigorated, and not of his touch.

[e] Of the said Book, where he sheweth how Nature and Art doth as much as Mr. *Greatrates* pretendeth to.

[f] The Gentleman at my Lord *Conways*, whom hee Pinched from place to place to no purpose.

6. That there are none perfectly healed by him, one Gentleman failing because he laid aside his *Cap too soon*; [f] another because the humour settled again into

into an Apoſthume: The Maid that was ſtruck dumb by a Poyſon, being able onely to cry *Ma* for mother, for all his ſtroaking; the Gentlewoman that he went to diſpoſſeſſe of a Devil, when ſhe was onely troubled with the winde, being ſtill troubled with the Collick; and the reſt of the ſimple people mentioned in that book, finding no other benefit of his rubbing, pinching, and cutting, than a little alteration, as they poor people imagine for the preſent.

7. And therefore Mr. *Stubbes* ſaith, that as he added Lancing and Pinching, without any extraordinary Commiſſion to his ſtroaking, when he ſaw it would not do, ſo hee added Phyſick to his Launcing; for hee ſaw him apply Eye Salve to one perſons Eye, and he had leave of him to apply Phyſick to others after his ſtroking; ſo dividing the honour of the Gift, that Mr. *Greatrates touched, and* Mr. *Stubbes Cured.*

And to ſay no more, I finde, that all that Mr. *Stubbes* can ſay for this pretender, is, that for ought he can gueſſe, by a few [a] hours converſe with him, he may be a Primitive Chriſtian, and a conformiſt, though no rigid one; that there were formerly Gifts of Healing in the Primitive times, which he proves out of 1 *Cor.* 12. 4, 5.

[a] Page 4, 5. 14. he ſaith he had not the happineſs to converſe with him long.

That the cheating Souldiers called *Salutators* in *Spain*; that *Pyrrhus*, *Veſpatian*, *Simon Magus*, *Apollonius*, and other Heathens, that ſome *Turks*, by a Gift left them by Mahomet, do feats of the ſame nature; about whom Mr. *Stubbes* refers us [b] to *Delrio*; who indeed hath written ſix Books of Magick, not to approve, as a man would think by Mr. *Stubbes* his quotation, but to diſcover theſe Legerdemains.

[b] The ſubſtance whereof together with, &c.

And that he findes nothing in what he calls Miracles,

cles, but what he undertakes to Salve by Natural causes, Pag. 18, 19, 20, 21. the effects whereof, by reason of the Ignorance of some sort of people, may seem Miraculous, which to others, more knowing, are ordinary, the Sympathetick Cure, and others of the same nature may bee thought Conjuring by the Vulgar, when they are known Physick to Phylosophers; and therefore when I have intreated you to pardon the mistakes of a Letter, that I have not time to Read over; I conclude, that though you and other Reverend Persons, may think charitably the man means no hurt, all men confess, as well as our Society, that hee can do no good.

March the 13th. 1665.

FINIS.